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THE WORLD'S DEBT TO THE JEW

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DURHAM, N. C.

To My Friends, the Hebrews, of Durham, N. C.:

As an expression of appreciation of what their race has done for the world, this address is dedicated by

THE AUTHOR

THE FLOWERS COLLECTION

THE WORLD'S DEBT TO THE JEW.

Gen. 12:2-3—"And I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed."

This is God's promise to Abram, the Hebrew. A promise afterwards renewed to him in expanded and amplified form, with all the rites of a solemn covenant. A promise repeated to Isaac and to Jacob after Abraham's death. (Gen. 17:1-8; 22:18; 26:4; 28:14).

In fulfillment of that prophecy and promise, the descendants of Abraham have become the most remarkable race on the face of the earth, and have done more for the world's progress and prosperity than any other people who have ever lived in it.

Eccentric old Frederick the Great once asked his chaplain to give him in one sentence what he considered the strongest proof of the divine origin and inspiration of the Bible. Without a moment's hesitation, the chaplain answered: "The Jews, your Majesty, the Jews." The prophecies and promises concerning Israel in the Old Tetament scriptures, and the fulfillment of those prophecies and promises in the history of the world, form one of the strongest proofs of the divine origin of the Bible and its inspiration, and at the same time furnish us the most remarkable record ever made by any race under the sun.

It would be interesting, if time permitted, to trace that history in detail, recalling God's promises to them if they continued faithful and obedient, and his threats if they were unfaithful and disobedient. (Lev. 26:1-46; Deut. 28:1-69). Such a study of their history would show how the race became more and more unfaithful and apostate, despising all

the warnings and the entreaties God sent them through his prophets, until at last they were completely overcome by their enemies, their land taken from them, their temple razed to the ground, and themselves scattered to every quarter of the globe.

The study of Israel's bitter persecutions and inhuman wrongs forms the darkest blot on human history. Scattered like the chaff to the four winds; driven from country to country; persecuted from age to age; oppressed, afflicted, and robbed in every land where they have sojourned; despised and mocked and insulted by all classes and conditions of men everywhere; and yet like the burning bush, never consumed, though always burning; never losing their identity as a race in all their wide dispersion over the world, but in spite of their dispersion and their inhuman persecutions, outliving and witnessing the downfall of the very nations which took the lead in oppressing and afflicting them.

Egypt, Assyria, Babylonia, Rome, once vast empires, are mere names today, and Spain and Russia are hardly more. But the Jews, whom they persecuted and oppressed, are the same in all their essential characteristics as they were four thousand years ago, and are exerting a commanding influence in all the countries whither they have been scattered.

You remember how Senator Zebulon Vance begins his great lecture on "The Scattered Nation," by referring to the Gulf Stream, that mighty river in the Atlantic Ocean, which has its source in the Gulf of Mexico, and its mouth in the Arctic seas, and which flows through all those thousands of miles as a separate and distinct stream, without mingling with the waters of the ocean, or losing its identity. He then says: "This curious phenomenon in the physical world has its counterpart in the moral. There is a lonely river in the midst of the ocean of mankind. The mightiest floods of human temptation have never caused it to overflow, and the fiercest fires of human cruelty, though seven times heated in

the furnace of religious bigotry, have never caused it to dry up, although its waves for two thousand years have rolled crimson with the blood of its martyrs. Its fountain is in the gray dawn of the world's history, and its mouth is somewhere in the shadows of eternity. It, too, refuses to mingle with the surrounding waves, and the line which divides its restless billows from the common waters of humanity is also plainly visible to the eye. It is the Jewish race."

I would venture to carry Senator Vance's figure still further, and say that as the physical world is blessed by the Gulf Stream, and the climate of all the countries it passes tempered, and the waters of the ocean made to teem with life by its warmth, so the races of mankind have been enriched and blessed by this race which we are too prone to look down upon and despise.

Has God's promise to Abraham been kept? Have all the families of the earth been blessed in him and his descendants? I say without hesitation that all the noblest and best things in our civilization we owe to the Jews. All that is highest and best in our past, our present and our future in this world, and even in the world to come, we get through the Jewish race. And in spite of all their terrible persecutions and their enormous handicaps, you find Hebrews near the top in almost every line of noble endeavor.

I know this is a strong statement and a high claim, but I shall attempt to show that it is not too strong nor too high. What are some of the great and good things for which the world is indebted to the Jew?

1. First of all, it is through the Jews that we get *our conception of God.* All the races of the world have their objects of worship. No race or tribe of people has yet been found which did not have some object of worship, and some rites of religion. But how low and base and contemptible were all the ideas of deity and the rites of religion of all the greatest and most highly civilized races of antiquity when com-

pared with the God of Israel, and the noble and elevating rites by which He was worshipped! The highest and noblest conception of deity outside of Israel, was simply an overgrown man. Overgrown in all the basest passions and vices which degrade and dishonor man, as well as overgrown in stature and in mental and physical power. What is there to elevate and ennoble in the Roman conception of Jupiter, or the Greek conception of Zeus? "Whilst an unintelligent use of symbolism enveloped the central figure with a cloud of idolatry and led the Magi to the worship of Light and Fire, the Sabians to the adoration of the heavenly host, the Egyptian to bowing down before Isis and Osiris, the Phœnician to the propitiation of Baal and Astarte by human sacrifice, the subtle Greek to the deification of the varied laws of Nature, the bearded prophets of Israel were ever thundering forth, "Hear, O Israel: God is our Lord. God is one." Listen to what even the heathen Roman historian Tacitus says of the God of the Hebrews, contrasting their religion with that of the Egyptians: "With regard to the Deity, their creed is different. The Egyptians worship various animals and also certain symbolical representatives which are the work of man. The Jews acknowledge one God only, and him they see in the mind's eye, and him they adore in contemplation, condemning as impious idolaters, all who, with perishable materials wrought into the human form, attempt to give a representation of the Deity. The God of the Hebrews is the great governing mind that directs and guides the whole frame of nature—eternal, infinite, and neither capable of change nor subject to decay."

Let us never forget that it was from the Hebrew Scriptures that we get our conception of God, and it was from that source that the framers of our Westminster catechism derived their noble definition of God: "God is a Spirit: infinite, eternal and unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth."

2. But let us remember further that it was *from the Jews that we got our Bible,* this book which we accept as the only infallible rule of faith and practice. This wonderful book, which was written by about forty different men, living in different countries and different ages; written through a period of fifteen hundred years; written part in Hebrew, part in Aramaic, and part in Greek; embracing every possible form of literature; embracing in its prophecy and history events extending from the creation of the world to its final destruction; discussing in the fullest and freest way the greatest and profoundest themes that can ever engage the mind of man; and yet constituting one complete harmonious volume, without error and without contradiction;—this marvelous book, which we all regard as one of the greatest miracles of our religion, is a Hebrew book from beginning to end, New Testament as well as Old, from Genesis to Revelation.

Every one of its forty writers, with the possible exception of Luke, was an Israelite. All of its sixty-six books, with the possible exception of two, were written by Jews. Is it nothing to us, who honor and revere this book, Old Testament as well as New, that when God would reveal himself to man, his revelation came invariably through a Jew, and that all the holy men of old, who wrote as they were moved by the Holy Spirit of God, were Hebrews?

Thus we see that through the influence of this Bible, all our moral and ethical ideas and principles, all our rules of faith and practice, all our highest hopes and aims for this life and the life to come, we have gotten through the Jews.

3. But I go further and higher and remind you that *our Saviour was a Jew.* When God would incarnate himself in human flesh for the redemption of the world, he became a Jew.

Jesus of Nazareth was a Jew in every fibre of his human nature. All the genealogical tables trace his human lineage

back to David, and he loved his race with all the force and intensity of his great nature. No Jew was ever more familiar with the history and traditions of his people, and none ever gloried more in what was pure and good and noble in Israel than he. He came, as he said, not to destroy or set aside the Jewish law, but to fulfil it. He established his church, not as a substitute for Judaism, but as the highest flower and fruit of Judaism.

Every one of Christ's apostles was a Jew to the very core of his being. They loved their race as only Jews know how to love their race, and Peter had to have a special revelation from God before he would go and offer to Gentiles the blessings and privileges of the Christian religion. Paul, one of the greatest men from every standpoint that the world has ever produced, was a Jew of the strictest and straitest sect, who gloried, even to the end of his life, in the fact that he was a Jew. "It is strange that the Christian should have forgotten this," says Anatole Leroy-Beaulieu, in his splendid work, "Israel Among the Nations." "The cross of renunciation was borne to us on Jewish shoulders. The blood that flowed on Calvary for the redemption of mankind, the blood that our old painters picture to us caught up in chalices and in golden bowls by the hands of angels, was Jewish blood, Semitic blood. Neither Mary, mother of Jesus, nor John, his well-beloved disciple, nor Simon, called Cephas, nor any of the twelve apostles was of Aryan descent."

Yes, we get our religion from the Jews. All that is highest and noblest and best in this world, and all that we hope for in the world to come, we get through them. Our conception of God, and our knowledge of how he is to be worshipped, our Bible, with all it teaches us about this life and the life after this, and our Saviour himself, came to us through the Jewish race. Let us never forget that Jesus himself said: "Salvation is from the Jews." Well, indeed, has God fulfilled his promise to Abraham: "In thee shall all the families of the earth be blessed."

But it is not in religion alone that the world is debtor to the Jew. The Jews have done more for the material progress and prosperity of the world than any other race that has ever lived in it.

4. *All the best governments of the world have gotten their highest and best ideas from the Jewish commonwealth,* as its system of government is explained in the Old Testament.

I shall not take the time to elaborate and develop this point, but barely mention some of the most striking characteristics of the commonwealth of Israel as they are brought out by such writers as Dean Milman, Senator Vance, and Dr. B. M. Palmer.

In the first place, theirs was the only government of ancient times with a written constitution. For a whole year after their deliverance from Egypt, the tribes of Israel were encamped at the foot of Sinai for the reception of the law, and never was any other constitution prepared and ratified under circumstances of such solemnity.

Another peculiarity about the Hebrews was that the people owned the soil themselves, and by the special provisions of their law, through the release granted to debtors in the year of Jubilee, it could not be permanently alienated from the family to which it originally belonged. Those who are familiar with the terrible evils of absentee landlordism in Ireland and other countries will realize what an unspeakable blessing and safeguard this was to the nation's strength and prosperity, and the happiness of her people.

Another feature of their government was the local jurisdiction of each tribe, and the consequent distribution of power, and at the same time the unity of the nation through the federation of the tribes in a central government. We glory in our United States government, which secures to each state local self-government, and yet all combining in a powerful central government at Washington. The Israelites had this complete system of government in successful operation three thousand years before America was discovered.

Another strong feature of the Jewish commonwealth was that the authority of the government rested upon the consent of the governed, formally and constitutionally expressed. Taxation without representation brought on our Revolutionary War, and led us to throw off the yoke of Great Britain. Although God himself was the giver of Israel's constitution, that constitution was formally submitted to the people in a great assembly, and was read to them item by item, and ratified by them, and God was publicly and definitely acknowledged as their supreme ruler. In later days, when the land was ruled by Judges, these Judges were chosen by the people, or the choice of God voluntarily ratified by the vote of the people. And in after years their kings were chosen in the same way. Although Saul and David were anointed by the prophet under the direction of God, neither of them ever exercised any kingly authority and power until publicly recognized and proclaimed king by a popular assembly.

And so we might dwell on the wonderful system of appellate courts which existed in Israel, securing sure and speedy justice to all classes of citizens. Look carefully into Israel's system of government, and you will see that with all our study of political science we have not added any new ideas or new principles to those which Israel had in successful operation three thousand years ago.

We Presbyterians glory in our system of church government, which we believe is the most perfect ever devised, because it is the most thoroughly scriptural. Where did we get our system of church government? We got it entirely and bodily from the Jews. The Presbyterian system of church government is simply and wholly the form of government that obtained in the Jewish synagogue, where all the affairs of the congregation were managed by the elders, or rulers, chosen by vote of the people.

Thus we see that all the best things in all the best governments of the world, and all the best things in our church government, came from the Jews.

5. *As statesmen and diplomatists,* the Jews have not been greatly distinguished as a race, because in none of the leading countries in the world were government positions open to them until within the last generation or two. But even in that short time, they have shown that the stock that produced Joseph and Moses and Daniel is still able to produce men fit to stand before kings. Everybody is familiar with the remarkable career of Benjamin Disraeli, the Earl of Beaconsfield, Prime Minister of Great Britain; and with the almost equally great life of Lord Herschel, twice Lord High Chancellor of England, and former Chancellor of the University of London. There are many Jews in the British Parliament, and six Jews have held the high position of Lord Mayor of London.

In our country, at the outbreak of the Civil War, when the South was looking for the best man for the high and responsible position of Attorney-General of the Southern Confederacy, the choice fell upon Judah P. Benjamin, the Jew, a distinguished lawyer of New Orleans, who withdrew from the United States Senate to cast his lot with the South. He later became Acting Secretary of War, and then Secretary of State, and it was upon this Hebrew that Mr. Jefferson Davis leaned with most confidence during those four trying years. There are more than a score of Jews at present in the United States Congress, several of them in the Senate, and many of our most distinguished jurists and judges are of this race.

High in the diplomatic and consular service of our country, we have had Mordecai M. Noah, at Tunis; B. F. Peixotto, at Bucharest; Simon Wolf, in Egypt; Solomon Hirsch and Oscar Straus, in Turkey. It is worth remembering that when Mr. Cleveland was hesitating about sending Mr. Straus, a Jew, as minister to Turkey, where there were five hundred mission schools and four Christian American colleges to be protected from the Mohammedans, who had forced the Christians to close some of their schools, the President asked ad-

vice of the Presbyterian Board of Foreign Missions. They knew Mr. Straus, and promptly and strongly endorsed him, and the eloquent Henry Ward Beecher voluntarily wrote a notable letter to President Cleveland urging his appointment. He was appointed, and this Jew, who glories in the fact that he is a Jew, began at once his memorable fight which resulted in the re-opening of the sixty or more Mission Schools which had been closed by the Mohammedans. We are glad that President Roosevelt has honored this man, and has honored the race from which he comes, by appointing him to a seat in his own cabinet.

6. The Jews have an *equally honorable record as soldiers.* By nature, and in accordance with the principles of their religion, the Israelites are peaceable people. They are far more prone to assert their supremacy by brain than by brawn. But where there was righteous cause for war, and where they have been given the opportunity, they have shown themselves worthy descendants of Joshua and David and Judas, the Maccabee, who is regarded by many of the best authorities on war as one of the greatest soldiers the world has produced.

We needn't go beyond the bounds of our own country to prove the Jew's faithfulness as a patriotic and brave soldier. In our Revolutionary War, when it is estimated that there were not more than 3,000 Jews in the colonies, they furnished far more than their proportionate number of gallant soldiers. At least three members of Washington's staff were Jews, and there were Jews on the staff of Generals Marion, Morgan, and Arnold.

And not only did they distinguish themselves as soldiers on the field, but they sacrificed their fortunes to the cause of American freedom. Haym Salomon, of Philadelphia, contributed $658,000 to carry on the war, according to the records still preserved in the city of Philadelphia, and not one cent of this amount was ever returned to him or his

heirs. Manuel Noah, of South Carolina, served as a gallant soldier himself on General Marion's staff, and contributed $100,000 of his money to the expenses of the war. And the list of those who thus gave their fortunes and themselves to the cause of American Independence is a long one. The Bunker Hill Monument, which commemorates the first battle of the Revolutionary War, was made possible by a Jew. When Amos Lawrence, of Boston, offered to give $10,000 to complete the monument if any one else would give a like amount, Judah Touro, of New Orleans, at once forwarded his check for that amount, and thus secured the completion of the monument.

Jews distinguished themselves in the War of 1812, and in the Mexican War, and many of the brightest pages in the record of our Civil War are filled with the deeds of Jewish heroes. Commodore Uriah Phillips Levy, at the time of his death in 1862, was the highest ranking officer in the United States Navy, and to him is due the credit for having corporal punishment abolished from our navy.

It is charged against the Jew that he is not patriotic; that he has no love for country; that he is always and everywhere an alien and a stranger, or at best only a sojourner, more ready to fight against the country of his adoption than to bear arms against a fellow-Jew who may be an enemy of that country. Renan said: "A Jew will never be a patriot. He will simply live in the cities of others." Their record during our Civil War shows how unfounded and false is such a charge. There were great numbers of Jews on both sides in that great struggle, in many instances whole families, including the father and all his sons, enlisting as soldiers, and in some cases part of a family on one side, fighting against members of their own family on the other side. There were five Jonas brothers from Mississippi in the Confederate Army, while one of the brothers, whose home was in Illinois, was in the Union Army, fighting against his

own brothers for his adopted state. North Carolina sent six Cohen brothers to the front. South Carolina sent five Moses brothers into the field. Georgia sent Raphael Moses and his three sons. This shows the kind of patriots they were, when they were willing to give their whole families to the defense of their native or adopted states. Hon. Simon Wolf, in his book, "The American Jew as Patriot, Soldier and Citizen," shows that there were 8,000 Jews who bore arms in our Civil War, and 4,000 fought for America in our recent war with Spain. President Roosevelt has said that the seven Jews among his Rough Riders displayed the most astonishing courage. In the Astor Battery, of thirty-nine men, ten were Jews. Fifteen Jews went down with the *Maine* in Havana harbor. The mere mention of such facts should silence forever the suggestion that the Jews are not true patriots and valiant soldiers.

7. In *literature, science and art,* the Jews lead the world. It is well known that they are the most anciently cultivated people on the globe, but perhaps it is not so well known that they continue to hold the first place in modern scholarship.

Germany leads the scholarship of Europe, and Jews lead the scholarship of Germany. In England we need mention the names of only one family to establish their claims as educational leaders: Sir William Herschel, his sister, Caroline L. Herschel, and his son, Sir John Herschel, a whole family of great astronomers. Professor J. C. Sylvester was probably the greatest mathematician of the 19th century.

In our own country, the great universities of Harvard, Columbia, Pennsylvania, New York, Wisconsin, and Johns Hopkins have Jews in their faculties who are adding to the fame of these institutions. A recent writer in "Munsey's Magazine" says that the University of Chicago owes a special debt to the Jews. "It was they who hurried a thirty-five thousand dollar check by special delivery, and so saved the university from losing Rockefeller's gift of six hundred thousand dollars—the forerunner of millions."

In music, literature and art, we shall have to content ourselves with simply naming a few representatives, such as Mendelssohn and Meyerbeer among composers with Rubenstein, Hoffman, and Joseph Joachim as performers; Sarah Bernhardt and Adolph Sonnenthal on the stage; Heine, next to Goethe, the greatest poet Germany has produced; Benjamin Disraeli, Max Nordau and Israel Zangwill as novelists; Neander, the greatest church historian, and Alfred Edersheim, whose life of Christ is the best ever written; Solomon J. Solomon, who stands easily first among English artists; Joseph Israels, the leading Dutch painter; and our own Moses Ezekial, of Richmond, Va.—these are only a few representative names from the great number of Jews who have become famous in music, literature, and art.

Many of the leading newspapers of our country are owned and edited by Jews. Adolph S. Ochs, a high-tonel, clean, conservative American Jew, owns the "New York Times." the "Philadelphia Public Ledger," and the "Chattanooga Times." Joseph Pulitzer is the distinguished proprietor and elitor of the "New York World" and the "St. Louis Post-Dispatch," and his life has been a continuous fight for civic righteousness and public reforms.

8. When we come to speak of *finance,* we come to what is generally regarded as the Jew's peculiar sphere. The Jews have long been recognized as the leading financiers of the world. In fact, one of the chief causes of prejudice against them is their ability to outstrip all others in the race for wealth. But the Jew is largely what the Gentile has made him in this respect. Originally the children of Israel were an agricultural people, living by their flocks and herds and the fruits of the soil. But for generations they were so persecuted and driven from place to place that it was impossible for them to live in the country, or to support themselves from the soil. They found it expedient, too, to have their possessions in as compact and portable a form as possible, ready to

move at a moment's notice, with as little loss as possible. Thus, force of circumstances and bitter persecutions for centuries have made the Jew a trader, and have sharpened his wits for his trade.

We have to admit that many of the Jewish merchants and shop-keepers are dishonest sharpers, who have to be watched very closely in every trade, and who are always ready to take advantage of the weak or the ignorant and unwary. But when we consider how they have been plundered and robbed and wronged for centuries, is it any wonder that many of the poorer and more ignorant class of Jews have not a very high sense of honor and honesty?

But the Jews are not, as a race, the usurious and extortionate sharpers they are usually represented to be. "Shylock" is the most unreal character Shakespeare ever drew. Lessing's "Nathan the Wise" comes much nearer being a true representative of the Jewish man of wealth than Shakespeare's "Shylock." The Rothschild family, probably the wealthiest family in Europe, made their money by their honesty and integrity, and not by sharpness and dishonesty. Mayer Anselm Bower was a poor boy, starting life as a clerk in Hanover, before he began business for himself as a money-lender in Frankfort, under the sign of the Red Shield (Rothschild). Here he attracted attention by his integrity and high sense of honor. The Elector William, on his flight before the French invasion of his states in 1806, intrusted about $5,000,000 to Rothschild for eight years. So faithfully was that trust administered that when William was restored to power, the whole amount was returned to him with interest, though he could not have compelled its return by law. And recently we have seen Jacob Schiff, probably the richest Jew in New York, standing before the New York Chamber of Commerce, and denouncing the dishonesty of the eminent Christian bankers who juggled the money rate between six per cent. and thirty per cent. in a single day.

Nor can we overlook the spectacle of the five Guggenheim brothers, the greatest producers of silver and lead in the world, deliberately sacrificing $1,750,000 in a few hours, rather than allow a legitimate loss in the Nipissing mining stock pool to fall on outsiders.

The Jews have, as a rule, made their fortunes not by pulling down, but by building up legitimate trade. They were the pioneers of the tobacco trade in Cuba, the sugar trade in the Barbadoes, the vanilla trade in Jamaica. We owe the present financial system of the world largely to the Rothschilds family. If you would see what Jewish financiers are to a country, compare Spain today with Spain before the edict expelling the Jews. Compare Ireland and Sweden, where there are no Jews, with Holland, whose whole banking system is in the hands of Jews. And if the Jews were suddenly to leave New York, with all their possessions, what would become of New York, and what would happen to the whole financial system of our country?

9. But while it is generally known that the Jews are great financiers, it is not generally known that they are the *greatest philanthropists and givers of charity in the world.*

It is a grave mistake to think that all Jews are rich. Taken as a race, the world over, they are among the poorest of all peoples, ranking along with the Irish and the Russians. It is estimated that only ten per cent. of them are comfortably off, while a very large proportion of them are objects of charity. And yet the ten per cent. who are comfortably off, care for the needy ones without asking aid from people of other races. Did any Jew ever apply to you for alms? Did you ever know of one in a public almshouse, or as a burden on the state. In New York alone they have nine hospitals for the sick, and twelve homes for the aged and infirm, and for these institutions alone they expend over a million dollars a year.

But their charities extend to others besides Jews. We

exclude the Jew in many instances from our hotels and watering-places and summer-resorts. And how do they treat us in return? Listen to the words of the report of the President of the Board of Directors of the Montefiore Home for Chronic Invalids in New York. "As Israelites, we are compelled both by circumstances and inclination, to provide for the needy of our own faith; but this must not induce us to exclude any human being, because of his religious belief, from the benefit of an institution charged with the improvement of bodily ailment."

In our own city, none of our Jewish citizens has ever applied to our associated charities for aid, though several of them have contributed to its treasury. In our recent canvass for our Young Men's Christian Association building, several Jews were among the contributors, though they knew that only members of some Christian church could vote or hold office in managing the affairs of the Association. Do they not put us to shame by their spirit of charity and liberality?

We Americans ought to be the last people on the face of the earth to persecute or despise the Jew. We have already spoken of the soldiers, patriots, statesmen, professors, financiers and philanthropists among the Jews in America, but the part played by the Jews in the discovery of America and its early settlement, is not so generally known. They are not usurpers or intruders. They have the best right of all our citizens to be here. As Dr. Madison Peters points out in his book, "Justice to the Jew," is was a Jewish merchant, Santangel, who advanced to Ferdinand and Isabella the funds necessary for the voyage of Columbus. The great discoverer's maps were drawn by Ribes, another Jew. His astronomical tables were the work of Abram Jacuto. His ship's doctor was Bernal, a Jew. His superintendent of navigation was Rodrigo Sanchez, the Jew. The first European to set foot on American soil was the Jewish interpreter, Luis de Torres. It is a fact of wonderful significance to

America, as well as to Spain, that Ferdinand and Isabella, the same day that they signed the articles of agreement which authorized Columbus to go forth in search of a new world, signed also the edict which drove 300,000 Jews from the land of their birth.

I rejoice that America has never closed the door against the sons of Israel, though Peter Stuyvesant tried to do it, and that they enjoy more privileges and blessings here than in any other country under the sun. The Jews of the world are showing their appreciation of that fact by the way they are flocking to our shores. Mr. Burton J. Hendrick has an article in "McClure's Magazine" for January, describing the wonderful rapidity with which the Russian Jew, who comes to our country in such abject poverty, and such absolute ignorance, not only of our language and customs, but unable to read and write any language, lifts himself up by sheer force of industry and frugality and temperance to a position of influence and power, and becomes a good and valuable citizen. No class of immigrants that come to our shores are so eager for education, and none become more promptly prepared for good citizenship, or more quickly avail themselves of their privileges as American citizens.

Mr. James Creelman, in his splendid article in "Pearson's Magazine" for February, 1907, says: "There are at least a hundred thousand well-to-do Russian Jews living in the upper part of New York City, well-dressed, free-spending, Americanized Jews, who were in the crowded ghetto of the lower East Side ten years ago. They have become Americans in every sense of the word, and already their children are winning the highest prizes in the public schools, and their charities and reformatory works excite the wonder of their former critics. There is nothing else like it in human history."

In 1881, New York City had a Jewish population of only 50,000. Today it has 800,000 of the descendants of

Israel within its borders, and is by far the largest Jewish settlement of the world, containing thirty times as many Jews as Jerusalem itself contains. Today every fourth person in Manhattan, and every fifth person in Greater New York, is a Jew. It is estimated that the Jewish population of the world is about 11,000,000. At the present rate of immigration, in less than a century, over half of this number will be in America. And I, for one, bid them welcome and God-speed in their struggle for life and liberty.

I do not mean to put the Jew on a pedestal and point to him as perfect. He has his faults as well as his virtues. There are bad Jews as well as good Jews. Judas was a Jew, as well as Paul. We are all familiar with the perambulating jewelry-shop type of Jew, which is so much in evidence in the best places in the Pullman cars, at the hotels, and the summer and winter resorts. But all the parvenus and upstarts that afflict society are not Jews by any means. There are no other people in the world who have so much right to be proud of their ancient and honorable lineage as they. You remember Macaulay's fine passage about the antiquity of the line of Romish Popes. But what is the antiquity of the Roman Pontiffs compared with the line of ancestors of Aaron and Levi. As Senator Vance so finely says: "Their institution carries the mind back to the age when the prophet, in rapt mood, stood over Babylon and uttered God's wrath against that grand and wondrous mistress of the Euphratean plains; when Tyre and Sidon were yet building their palaces by the sea, and Carthage, their greatest daughter, was yet unborn. That dynasty of prophetic priests existed even before Clio's pen had learned to record the deeds of men; and when that splended entombed civilization once lighted the shores of the Erythrean Sea, the banks of the Euphrates and the plains of Shinar, with a glory inconceivable, of which there is naught now to tell, except the dumb eloquence of ruined temples and buried cities."

It is related that when Sir Moses Montefiore was taunted by a political opponent with being a descendant of that race which crucified the Christ, he replied by producing his family records, which showed that his ancestors had been settled in Spain two hundred years when Jesus was born. "Yes, I am a Jew," answered Disraeli to the taunts of the English Commons, "and every drop of my blood thrills with the great traditions of my people. When your ancestors were naked savages in these islands, mine were princes and priests in the Temple of God." A Bostonian once boasted to a Jew that one of his ancestors had signed the declaration of independence. The Jew replied that one of his ancestors had carried the tables of the law down from Mount Sinai.

Looked at from whatever standpoint, and in whatever light, you please, the Jews are the most remarkable race of people the world has ever known, and the world owes more to them than to any other race, even the Anglo-Saxon not excepted.

And why have I, a Christian, spoken thus of the Jews? Because I am a Christian. Because I am the follower of that Jew whom we worship as Israel's Messiah, the incarnate Son of God. The Jew who taught us to love even our enemies, and to do justice to all men. Who said: "All things whatsoever ye would that men should do to you, do ye even so to them." Who, when being put to death on the cross, prayed: "Father, forgive them, for they know not what they do."

We as Christians profess to long for the conversion of the Jews to Christianity. We long to see them brought to recognize and rejoice in the greatest gift they have ever given to the world, the world's Redeemer. We long to see them recognize and rejoice in the consummation and fulfillment of all the prophecies and promises of their own Scriptures concerning the Messiah. But the way to accomplish this is not to berate and abuse the Jews for their ignorance and

blindness in not recognizing and accepting Jesus as the promised Messiah, much less to persecute and insult them as the enemies of our religion. When we Christians show more of the spirit of Christ in our relations with the Jews; when we show his gentle, kind, noble spirit in all our dealings with them, and prove by our lives that there is a reality and power in the religion we profess; that it is indeed what we claim it is,—the fruit and flower of that system of which Judaism is the root and branch; when we live as Jesus lived, and love as Jesus loved, then we can expect the Jews to be attracted by our religion, and recognize our Saviour as Israel's Messiah.

As I think of all that Israel has given to the world, and the tremendous debt we owe them, I am filled with sorrow and shame at the way that debt has been paid. I pray that their wrongs and injustices and oppressions may soon cease throughout the world, and that they may enjoy the privileges and blessings they deserve in every land upon which the sun shines; and above all that the Sun of Righteousness may arise and shine in their hearts, giving them the light of the knowledge of the glory of God in the face of Jesus Christ.

"Thy lips are wet with waters sweet
Which flowed from Jewish springs;
But what sweet word from off thy lips
For Judah taketh wings?

"Thy Themes aflame with Pauline fire,
Set Gentile hearts aglow,
But what of Paul's great-hearted love
For Judah dost thou show?

"Oh, friend, beware lest Pagan blight,
Fall on thy Christian heart;
Thou art too strong in Jewish faith
To play the ingrate's part."

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